

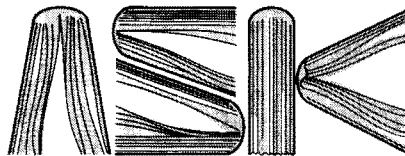
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# Secrets of **Golgotha**

**(Second Edition)**

*The  
Lost  
History  
of Jesus'  
Crucifixion*

**Ernest L. Martin, Ph.D.**



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From the cowardice that shrinks from new truth,  
From the laziness that is content with half-truths,  
From the arrogance that thinks it knows all truth,  
O God of truth, deliver us.

- Ancient Prayer

“Secrets of Golgotha” (Second Edition)

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# **FOREWORD**

Jesus was crucified near the southern summit of the Mount of Olives. There can be no doubt that this location is correct. Though the actual site has been hidden for 1670 years, its true place can now be found in the clearest of ways. The simplicity it took in locating the spot deserves an explanation. Since the account does not take long to explain, and since it has the advantage of showing the coherence of all sections of the Bible in a symbolic and geographical sense, I will mention the discovery in this Foreword. The outcome was unexpected and unusual. It shows that paying close attention to the text of the Bible can be rewarding in showing the real teachings of the Scriptures. This is what all of us who are engaged in biblical studies want to comprehend in this modern age. The following is what happened a little over twelve years ago.

## ***The Symbolism of the Temple***

In the early part of August, 1983, I was writing a chapter for the first edition of my book *Restoring the Original Bible*. Customarily when writing a book, I isolate myself from regular office and social duties, so I was writing my book a hundred miles east of my office

in Pasadena, California. For the previous six weeks I had been concentrating only on writing this new book.

One evening while composing a chapter in which I was endeavoring to show a relationship between the three sections of the Hebrew Bible called the Law, the Prophets and the Writings with the three divisions of the Tabernacle that Moses raised up in the wilderness, I accidentally came to see that this same analogy could be used to pinpoint the place for the crucifixion of Jesus. This occurred to me because I had come across an additional extension to this analogy in research that I had previously done. That extension came about because of investigations I had made (about six years before) showing that the three divisions of the Tabernacle (and the Temple of Solomon as well as the Temple of Herod) could also be equated in a symbolic sense with the three divisions of the Land of Eden mentioned in the early chapters of Genesis. But now, in writing this new book, and while attempting to show that the three divisions of the Tabernacle and Temples were equated in a symbolic way with the three divisions of the Hebrew Bible, I was now faced with the additional fact that the three divisions of the Land of Eden could be equally applied to support the analogy. In a roundabout way, this led me to seek out the place for the crucifixion of Jesus. Let us see how this can be done.

Since Judaism had long recognized that the three divisions of the Land of Eden were analogous to the three divisions of the Tabernacle and the Temples, the consequences of this fact afforded me a prime symbolic hint of a geographical nature that prompted me to begin a new search for the site of the crucifixion of Jesus. The truth is, the analogies just mentioned (as strange as they may appear at first) have profound geographical information in them that can help anyone in identifying the place where Jesus was crucified if one is willing to slow down and examine the evidence. This means to examine the plain and simple geographical facts that anyone who has even a superficial knowledge of the biblical revelation would

have no difficulty in ascertaining. Look at the geographical factors that can aid us in discovering the place of Jesus' crucifixion.

***Geography is the Key***

The first geographical fact to note is the biblical account that the Garden associated with Adam and Eve was located within an extensive area called the Land of Eden. We must be careful to recognize that the Garden of Eden and the Land of Eden are not the same in meaning. The Garden was actually situated within the boundaries of Eden and it made up only a part of Eden. Look first at the Garden. Close examination shows that the Garden had two sections to it. The first and principal portion was its inner area where God periodically met with Adam and Eve. This inner region in the Jewish symbolism associated with the Tabernacle and Temples answered to the inner Holy of Holies where God was supposed to have His residence. The second section of the Garden was the remainder of the outer Garden area (excluding the inner section) and it had boundaries that separated the Garden from the rest of the Land of Eden. This second section of the Garden answered to an area located just east of the Holy of Holies and called the Holy Place in the Tabernacle and Temples. This is where the priests performed all their ceremonial duties. Outside the Garden one would find himself within the territory that was called the Land of Eden. The Land of Eden surrounded the Garden itself, and in the Book of Genesis, this was called "the Land of Eden" proper. Remember that the Garden was placed within this larger area called the Land of Eden.

The biblical account then tells us that Adam and Eve were expelled from the region of the Garden but they were able to make their home in the rest of the Land of Eden. It was in this area of Eden just outside the eastern gate of the Garden where Cain and Abel built an altar to petition God whom they considered to be in the inner Garden. This altar was built at the east entrance to the Garden and there they offered their sacrifices. This particular altar

of Cain and Abel came to be analogous to the Altar of Burnt Offering located just east of the Holy Place in the Tabernacle and the later Temples.

Now look at the Land of Eden itself. The early Jewish authorities understood that the whole area of Eden was symbolic of the Court of the Israelites in the Tabernacle and Temples and it also included the extended area around the Sanctuaries which came to be called the “Camp of Israel.” So, the two parts of the Garden with the Land of Eden (when combined together) were identified as representing the three compartments in the Tabernacle and later Temples: 1) the Holy of Holies and 2) the Holy Place represented the two parts of the Garden itself, and 3) the Court of Israel with the “Camp of Israel” represented the rest of the Land of Eden. Let us now look at this extensive area called the Land of Eden.

### ***The Land of Eden Had Borders Around It***

Recall that Cain was expelled from the Land of Eden (which the Court and Camp of Israel came to represent). Cain was forced outside the borders of Eden into the Land of Nod which meant “Land of Wandering.” This land was located *east* of Eden. In the time of the later Temples, this region answered to the lands of the Gentiles outside the sanctified region at Jerusalem (that is, outside the “Camp” area of Israel). It was in this outer area *east* of Eden that God said Cain would be provided with an animal sacrifice that would “lie at the door” (Genesis 4:7). The Hebrew of this verse actually suggests that this sacrificial animal would be “couching at the door” and that it would be under a heavy weight. Since Cain by murdering Abel had sinned against his brother, and consequently Cain had sinned against God by his murderous act, the animal sacrifice that God would provide for Cain was understood to be a type of sin offering bearing a heavy weight of sin and guilt. God told Cain that this sin offering was to be presented alive “at the door.” This “door” was an entrance into a region that the text in the Book of Genesis does not specify. But there is no problem in identifying



the area where this “door” was located. This “door” was actually the entrance back into the Land of Eden from the Land of Nod. Remember, Cain had been expelled *eastward* from Eden and he could not re-enter the Land of Eden. This “door” before which Cain’s sacrifice was to be placed was located at the *eastern* boundary line between the Land of Eden and the Land of Nod. Since it was recognized by Cain that God dwelt in the Garden which was within the interior of Eden, this sacrifice for Cain was to be located on an altar facing God at His dwelling place within the Garden. Cain with his sacrifice was to petition God who dwelt in the Land of Eden, west from the Land of Nod. In a word, the sacrifice of Cain was to be placed on an altar just in front of the *east* entrance to the Land of Eden.

Now, what do these symbolic teachings (and geographical matters) about Eden and Cain’s offering have to do with the later Tabernacle and the Temples at Jerusalem? And how can these early symbolic factors help in identifying the site for the crucifixion of Jesus? This is easy to answer. Let us look further.

### ***The Clue to the Place of Jesus’ Crucifixion***

In the time of the later Sanctuaries, there was an altar associated with those Temples that was analogous to the one that God provided for Cain. This was an altar that the prophet Ezekiel said was located *east* of the Temple and “without the sanctuary” (Ezekiel 43:21). Very few people pay attention to this important altar, but it was a sacred piece of furniture associated with the sacrificial services of the Temple. On this particular altar some of the main sin offerings ordained by Moses were burnt to ashes. Indeed, the important sacrifice of the Red Heifer was performed at this *eastern* altar which was located as Ezekiel says “without the sanctuary.” Using the Land of Eden in its symbolic fashion, this meant the altar was situated “without the Land of Eden” and on its *east* side. Where was this altar situated in relationship to the Temple? In the time of Jesus, Jewish records show that this outer altar was located

near the southern summit of the Mount of Olives directly *east* of the Temple. It was also positioned just “outside the Camp” of Israel, which made it to be analogous to being just “outside the Land of Eden.” This was the same type of altar on which the sacrifice for Cain mentioned in Genesis 4:7 was to be offered at the *eastern* entrance (door) to Eden. It must be kept in mind that the “Camp of Israel” in the time of Moses (and also in later periods) was symbolically analogous to the “Land of Eden” in the early Genesis account. I will show these facts in detail in the body of this book.

These matters were well recognized in Jewish circles in the first century, but here I was writing my new book and endeavoring to show a connection between the three compartments of the Tabernacle and the Temples with the three divisions of the Old Testament. While this was an interesting and proper comparison, the one thing that began to puzzle me was the fact that the altar on which Cain was to be given his sacrifice was located at the *eastern* entrance to the Land of Eden. This altar of Cain was analogous to that of Moses (and later Solomon and Herod) which he positioned just “outside the camp” of Israel. The prophet Ezekiel said it was in the *east* and also “without the sanctuary” (Ezekiel 43:21) and that it was, itself, an “outward sanctuary” (Ezekiel 44:1). Jewish sources tell us that this particular altar was located some 2000 cubits *east* of the central part of the Temple. In the time of Jesus, it was placed slightly downslope from the southern summit of the Mount of Olives and in full view of the Temple located in the west.

In writing about this fact on that Saturday in the early part of August, 1983, all of a sudden it came to my attention that this geographical symbolism of Cain and his *eastern* altar might provide a clue to the place where Jesus was crucified. Since most conservative Christian scholars had long suggested that the animal sacrifice that God was preparing for Cain was typical of Jesus and his sacrificial act of crucifixion, it began to dawn on me that this sacrifice for Cain could well be a hint to the location of the place where

Jesus was crucified, even though the illustration was purely symbolic. If this were a valid indication, then it was suggesting to me that this could truly be a geographical clue to the whereabouts of Jesus' crucifixion. The impression prompted me to look in an *easterly* direction from the Temple where I had never looked before. Also, in my studies up to that time, I had never read or heard of any scholar suggesting an *easterly* direction as even possible. What is surprising in all of this is the fact that in my previous discussions with *anyone* about the site of the crucifixion, not one person had ever commented or even hinted to me that the *eastern* part of Jerusalem had positive credentials. But here I was with this new geographical clue. This new factor was directing me to look *eastward* to the Mount of Olives as the site for Jesus' crucifixion.

### ***Symbol Represents Reality***

This symbolic teaching was suggesting that the analogous agreement between the Altar of Cain in the Land of Nod and the Altar of the Red Heifer on the Mount of Olives ("the *OUTWARD* Sanctuary" of Ezekiel 44:1) indicated that Jesus may have been crucified *east* of the Temple to agree with the *eastern* aspect of Cain's special sin offering on the altar that God provided for him. Recognizing this hint made me immediately cease the writing of my book. To me, discovering the place of the crucifixion of Jesus was more important than finishing the book I was then composing. It encouraged me to say to myself: "Early tomorrow morning I will begin to look again in the Bible and history for any clues that might identify the place where Jesus was crucified as being *east* of the Temple and Jerusalem." With this new geographical glimpse, the next morning I began a concentrated study of the matter. To my utter amazement, within two days I had arrived at a number of solidly based evidences from the Bible and history that began to show conclusively that Jesus was indeed crucified *east* of the Temple. To be more specific, this new evidence coming from the Bible itself (which will be shown in this book) revealed that Jesus

was crucified near the southern summit of the Mount of Olives near where the type of symbolic “altar for Cain” was then located.

With this new research, I telephoned my office staff in Pasadena with the news. I informed them that it looked promising that the place of Jesus’ crucifixion could now be found. Within three days, I returned to Pasadena and called a meeting of the staff and other friends to explain the new research. They offered suggestions and some corroborative points. I then wrote a preliminary report concerning what I had found and sent it to all my associates in various parts of the world who were on our mailing list.

Since the time of the original research, I have written two research reports and two major books about the true site of the crucifixion of Jesus (the title of my first book was “The Place of the Crucifixion”). These works have increasingly shown, without the slightest doubt in my mind, that the area *east* of the Temple at Jerusalem and on the Mount of Olives is the place where Jesus was crucified and resurrected from the dead.

The following chapters of this book will reveal the outcome of this early research in greater detail. There are now literally dozens of major proofs which show that this first geographical hint that came to me regarding the matter of “Cain’s altar” was indeed a true indication for locating the place where Jesus was crucified, and cumulatively over these past twelve years, a variety of further evidences have been discovered which present a strong case that Jesus was crucified on the Mount of Olives.